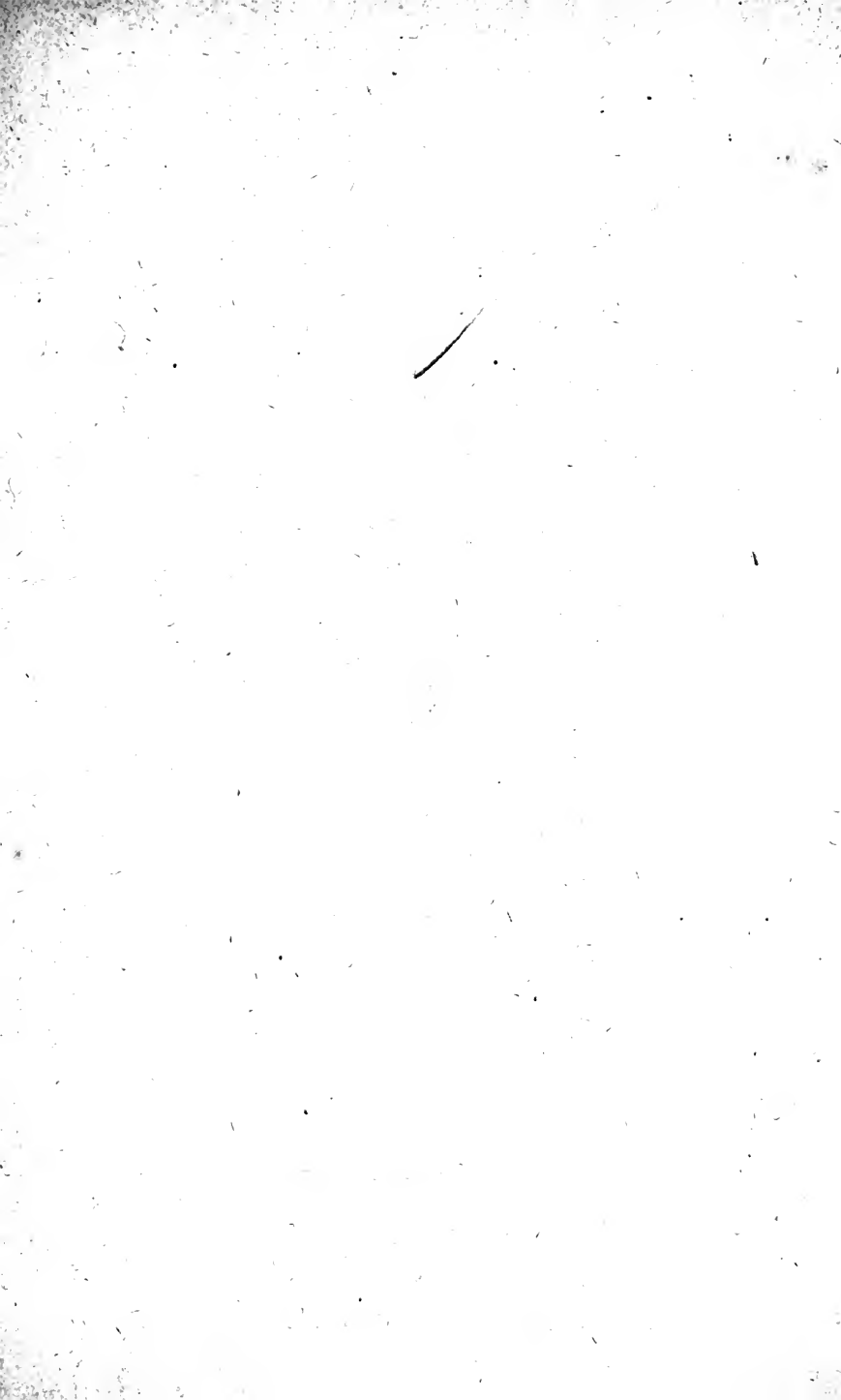


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NOTES ON

“CHURCH ENDOWMENTS:”

A PAPER READ BEFORE THE MEMBERS OF THE
ALL SAINTS' CHURCH COUNCIL, SHEFFIELD,
MARCH 22ND, 1872;

BY THE

REV. R. V. TAYLOR, B.A.,

CURATE OF ALL SAINTS', SHEFFIELD;

Late of King's College, London; and Author of the "Worthies of Leeds," &c.

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TO THE
REV. J. B. DRAPER,
INCUMBENT,
AND THE
Church Council of All Saints', Sheffield,
THESE
“NOTES ON CHURCH ENDOWMENTS”
ARE RESPECTFULLY DEDICATED BY THEIR
MOST OBEDIENT SERVANT,
THE COMPILER.

[The following *Notes* were not originally intended for publication;
and it is only at the urgent request of the All Saints' Church Council
that they are now published.]

Notes on Church Endowments.

GENTLEMEN,

The subject of *Church Endowments*, on which you have requested me to prepare a paper, is I find quite a *voluminous* one, but still I shall endeavour to condense what I have prepared into as *short* a space as possible. It is also a most *important* subject, and one which is now most prominently brought before the public in the various newspapers and other periodicals; and the reason why *this subject* occupies so *prominent* a position at the present time, is most probably, on account of the dis-establishment and dis-endowment of the Irish Church—on account of the *reform* in the army, by the abolition of *purchase*—and also because dissenters are obtaining greater power, year by year, in the country and in parliament; and if any of you should be disposed to ask the reason of this, it might be stated in reply, because the Church is at present unequal to keep pace with the rapid increase in the population, especially in the large towns.* Another reason why this question is so

* The Rev. G. Huntingdon, in his book on "The Church's work in our Large Towns," says:—"The Church has now not only to train and instruct her own members, but to conciliate and disarm her inveterate foes. She has not only to keep within her fold those who profess to hold her faith, but to win back a lost and alienated people. Her work in our large towns is as much missionary in its character as that of evangelising the aborigines of Central Africa, or the Kaffirs of the Cape of Good Hope." In a paper on "Our Great Towns," by Mr. J. G. Talbot, M.P., it is stated that "the town districts have in the last ten years (1861-71) grown more than twice as fast as the country districts: they contain nearly 13 millions of people. Dividing the country into parishes with more and less than 2,000 population, we have in round numbers 15,000,000 in the first, and 8,000,000 in the second group. For these 15,000,000 in the first group, there are, speaking roughly, provided by the Church of England some 3,000 incumbents, whose endowments amount to £750,000 a year, out of which they have to support wholly or in part 2,800 curates, at an expense of about £364,000 a year. In the 8,000,000 in the second group, which represent our rural population, there are about 10,500 incumbents, with endowments amounting to £2,700,000 a year, out of which they support some 2,700 curates, at an expense of about £300,000 a year. Thus to all the other difficulties of the town work, we add that of utterly inadequate endowments, whilst to all the attractions of country parishes we add that of comparative wealth—the town endowments representing about one shilling a head, and the country about seven shillings a head per year for each of the population." It certainly is a misfortune that so few ancient endowments are available for the exigencies of our large towns. To re-distribute these revenues has always been a favourite scheme with Church reformers; but hitherto this has only been partially effected, owing to the circumstance that the patronage of many of the large livings is private property. Besides these rich rectors and vicars of country

prominently brought before the country at the present time, is the increased zeal and energy in the Church of England, and the great desire for the *reform of abuses*,* and in some cases the re-adjustment of Church property. A writer in one of the Church papers, the other day, says "That reform is necessary, absolutely necessary in reference to the *temporalities* of the Church of England, if her adherents are to be in a position to justify her existence. The more equal distribution of her

parishes, there are the incumbents and curates of the poor and crowded districts, who with little pay, perform the arduous task of stemming the vice and irreligion of a demoralized and unchurchgoing population. In order to avert the dangers which threaten the position of the Established Church, far more energetic efforts, much bolder and more comprehensive plans are yet needed. The tide of population is steadily ebbing away from the small country parishes, where the resources of the Church are the greatest, and where her ministers are in better numerical proportion to the people; and it is flowing in fast upon the town districts, where her patrimony is most scanty, her clergy worst endowed, and posted at wider intervals. The spiritual destitution of a northern manufacturing town is not mitigated by taking into computation the incomes of comfortable benefices in the southern counties. If the Church cannot maintain her hold of the great towns, her nationality will be at an end, and with her nationality the only sound basis of her establishment fails. Power goes with numbers and with wealth, and if forced to abdicate her place in the crowded centres of commerce and population, it will avail little to the Church to retain in her allegiance the rural hamlets, and to number her supporters among squires, farmers, and peasantry. The towns will be the real battle-field. In them her posts must be firmly established and strongly manned. The whole region which now lies almost waste, or not half cultivated, requires to be mapped out and sub-divided into districts of manageable extent, each endowed with an income which may at least lift the occupant above poverty and contempt, and assigned as an independent post to a responsible minister, with some provision, if it be possible, for his succeeding, after a sufficient probation in such a laborious post, to some higher and better remunerated station elsewhere. Great difficulties may stand in the way, but they are not insuperable. Mr. Salt's Bill for affording greater facilities for public worship in large parishes might be modified in passing through committee. No doubt, so far as her temporalities are concerned, the Church is now fettered by the trammels of an unelastic system. But whatever the difficulties may be, of this we are well assured, looking at the existing predicament of our Church, at the masses she is unable to reclaim from sin and ignorance, and at the elements of power which are drifting out of her reach, that a great work has to be done, or there will be a great downfall. The following statistics, referred to above, are carefully prepared from the *Clergy Lists* of 1851 and 1870 :—

Total number of curates	3,526	5,737
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Curates in towns of 2,000 and upwards	1,877	...	2,896
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Working in	1,341	parishes	1,860	parishes.
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The benefited clergy, whose average income is only £246 a year, contribute no less than £500,000 a year, or, deducting the amount they receive from societies and other sources, £400,000 a year, for the maintenance of assistant-curates. On every principle of justice the laity as representing the increased population and wealth of the country ought to be willing to bear the greater part of this burden.

* The mildest of Church papers lately observed that "If the agitation for disestablishment is to be successfully resisted, or if satisfactory terms are to be obtained, when disestablishment occurs, the influence and usefulness of the Church must be enlarged and *abuses corrected*."

revenues,* the rectification of the anomaly, that, with all her wealth, some of the clergy are in a state of miserable penury,† while others are indulging in superabundant luxury, are matters requiring urgent and decisive action.” But on this point I will say more hereafter. With respect to the *origin of Church Endowments*, they go so far back that it is almost impossible to trace their beginning; but we know as an historical fact, that the majority of our country churches and parishes were in existence prior to the Norman conquest, and many of them even before the landing of Augustine in Kent.‡ Not a little impetus was given to Church extension in the next century, by

* The *Revenues* of the Church are not accurately known, but they are usually greatly exaggerated, from the fact of all the tithes (£5,000,000 on a rough estimate) being supposed to be devoted to their professed object; but Parliamentary returns show that up to 31st December, 1866, rent-charges in lieu of tithes had been settled by the Tithe Commissioners to the amount of £4,053,000; of this sum, lay improPRIATORS and schools and colleges received £962,000, and clerical appropriators and lessees £679,000; leaving less than £2,500,000 to be divided among the parochial clergy. Some estimates have placed the Church property at the rate of £10,000,000 per year, but it is more probably put at about double the amount of the tithe (glebe, pew rents in towns, and surplice fees being taken with the account), or something less than £5,000,000.

† During the past 13 years the Poor Clergy Relief Corporation has aided 2,099 cases of clerical distress, with grants ranging from £5 to £25, besides numerous parcels of clothing, blankets, sheeting, boots, &c.

‡ It is beyond a doubt that *Christianity* was introduced into Britain during the *first* century, but by whom is not known. *Tertullian* and *Origen* both inform us that Christianity prevailed in Britain during the second century. Some idea may be formed of the extent of the *ancient British Church* and of the existence of Metropolitans of a very early date (long before the arrival of Augustine), from the following list of Archbishops (or Metropolitans) and Bishops, whose names have been preserved:—*Fagan* was the first British Bishop whose name is known to us—he and *Dervan* executed the Mission of King Lucius to the Bishop of Rome, in the year 178. It is supposed that Llandaff in Glamorganshire, the residence of the native princes, was made an Archiepiscopal See by King Lucius in the year 180, which was the first in Britain. In the reign of Constantine, York is said to have been made an Archiepiscopal See, in the year 308. *Eborius*, Bishop of York; *Restitutus*, Bishop of London; and *Adelphus*, Bishop of Lincoln, were present at the Council of Arles, in France, in the year 314. In the reign of *Maximus*, London was erected into an Archiepiscopal See, in the year 385; and in 420, *Fastidius* was Archbishop of London. *St. Nynan* was Bishop of Galloway, or Wigtonshire, in 420; *Dubricius*, a companion of St. Germanus in his second visit, was made Bishop of Llandaff in 446; *Vodin* was Archbishop of London in 456; *St. Patrick* was Bishop of Armagh in 460; *Sampson* was Archbishop of York in 487; in 521 *St. David* was Archbishop of Caerleon, who removed the See to Menevia, now St. David's; in 560 *St. Asaph* was Bishop of Llanelwy, which was afterwards called after his own name *St. Asaph*; *Theonius* was Archbishop of London in 587; and in the same year *Thadiocus* was Archbishop of York; and it was not till 601 that *Augustine* was the first Archbishop of Canterbury. As there were so many Bishops and Archbishops in existence before the arrival of *Augustine*, in 597, there must of necessity have been a very large number of Priests and Deacons, and consequently of churches and parishes.

that great Asiatic Theodore, Archbishop of Canterbury,* who may be said to have introduced from the East into this country what has since proved its greatest benefit—the parochial system; and the reader of Anglo-Saxon history will not be surprised that the property of the Church should, at an early period, have increased to a very considerable amount, when it is remembered how liberality in this respect was both recognized and rewarded by the then existing government. The Ceorl enjoyed no share in the civil administration, either general or local, but yet, “if he came to possess five hides of land, *with a Church*, and a mansion of his own,” he was admitted to the rank of nobleman or thane.

Athelstan, about the year 928, granted this rank to those, whoever they were, who in this way provided for the *religious* instruction of their tenantry. As early as the reign of *Edgar*, about the year 970, the kingdom generally was already divided into parishes, even to the distinction of mother churches; though some have referred the origin of parishes to the fourth century. And “it seems pretty clear and certain that the boundaries of parishes were originally ascertained by those of a manor or manors.” This is a very significant fact—a fact which could scarcely be accounted for upon any other theory than that of the *private* origin of Church property, and in some large measure of the parish system itself. Indeed the question is set at rest by the testimony of *Blackstone*, who says, “The Lords, as Christianity spread itself, began to build churches upon their own demesnes or wastes, to accommodate their tenants, and, in order to have divine service regularly performed therein, obliged all their tenants to appropriate their tithes to the maintenance of the one officiating minister, instead of leaving them at liberty to distribute them among the clergy of the diocese in general; and this tract of land, the tithes whereof were so appropriated, formed a distinct parish. Thus parishes were gradually formed, and parish churches endowed with the tithes that arose within the circuit assigned.” The same great lawyer also says in another place that, “It is an ignorant and a false assumption that the tenure of the clergy is the same as that of military or fiscal officers: such persons are supported by taxes; the clergy, by their own property.

* *Theodore*, who was from *Tarsus* in *Cilicia*, a man of great piety and learning, became Archbishop of Canterbury in 669, and directed that synods should be held twice every year; that Easter-day should be kept according to the Roman practice, *i. e.* on the Sunday following the first full moon after the vernal equinox. He also procured the first legal provision for the clergy, in the shape of a *Kirk-scot*, or tax of one penny from every house of thirty-pence yearly rent; prior to this, *tithes* had been a religious obligation, and voluntary. Theodore founded a school at Canterbury, and introduced chanting in the Churches; he also considerably extended the efficiency and influence of the Church by increasing the number of Bishops, and promoting the formation of parishes by granting the patronage to the founders of their Churches.

Tithes are, in the strictest sense, the property of the Church. (Bk. 1, ch. 18.)* Objections of various kinds are continually being made against our Church by a noisy and political sect of Dissenters, chiefly Baptists and Independents,† who belong to what is commonly called the "Liberation Society."‡ They object, in the first place, to our Church occupying the position she does: they wish to pull her down, not only to their own level, but even to the ground.§ Notwithstanding all the irre-

* He further says:—"The law has wisely ordained that *the parson* shall never die, any more than the King: by making him and his successors a corporation; by which means all the original rights of the parsonage are preserved entire to the successors for the present incumbent: and his predecessors who lived seven centuries ago, are, in the law, one and the same person, and what was given to one was given to the other. It follows, therefore, that in the spirit of the constitution, the clergy of the present day have been presented to their livings by Henry II., and that they have the same rights which they ever had, and that no series of illegal vexations can accumulate into law against their original claims." See also Stephen's *Blackstone*, vol. iii., p. 115.—"When lords of manors first built churches on their own demesnes, and appointed the tithes of those manors to be paid to the officiating ministers, which before were given to the clergy in common (from whence, as formerly mentioned, arose the division), the lord who thus built a church, and endowed it with glebe or land, had of common right a power annexed of nominating such minister as he pleased (provided he were canonically qualified) to officiate in that church of which he was the founder, endower, maintainer, or, in a word, patron. And this power is, by derivation of title from the lords of manors, now claimed by many other private persons, and many corporations, both lay and ecclesiastical." Compare also Soames' *Anglo-Saxon Church*, &c.

† The Independents provided chapel accommodation for only six per cent. of the population, and the Baptists provided for five per cent; and these were the two bodies that made the most noise.

‡ The great want of the Church at this time is the means of making its influence felt when most needed. While the Liberation Society had an income of £7700 per annum, the income of the Church Defence Institution, during the year 1871, had not quite reached to £1200. To do the important work that now lies before it, a sum equal, at least, to that subscribed by Non-conformists to their favourite Society is needed; and there is no doubt, now that Churchmen are beginning to realise the immense importance of local organisation and the great causes at stake, there will be no lack of funds to carry on and perfect the work, both of Church defence and Church reform, which this Institution has so ably and successfully begun.

§ Mr. Miall, in his *Nonconformist Sketch Book*, pp. 16-29, says "The Church of England is an impious pretence, a life destroying upas, and to shatter it, and to give the dust of it to the four winds of heaven, is the sacred mission of dissenting ministers." Again, the Rev. A. Mursell, of London, says "Even in the presence of sovereigns my cry shall be, in the name of the great cause of liberty, '*Down with the Church of England*.'" Mr. Spurgeon, the great Baptist preacher, once said "I am sorry the Church of England is as good as she is; I wish she was worse, and I hope she will get worse from day to day, until she stinks in the nostrils of men, and then we shall stand more chance of her overthrow." On the other hand, the celebrated Dr. Dollinger, an old Roman catholic, in his lecture on the "English Church" at Munich last month, "says that no Church in the world is so national, so firmly rooted in the tastes of the people, so grown together with the institutions and customs of the country. During the last 40 years the English Church, by the foundation of numerous colonial bishoprics in all

ligion, ignorance, and vice that prevails in our large towns, they would lower, if not destroy the Church of England, by robbing her of the property which has belonged to her for hundreds of years.*

In order to show how this property has been obtained, and *when* it was obtained, it will be necessary to introduce a few historical facts, and then we shall be better prepared to meet the objections that are being constantly brought against the Church by the political Dissenters.

We find that, on the death of Archbishop Theodore, in 692, a code of *Ecclesiastical laws* was drawn up by *Ina*, King of the West Saxons, for the regulation of the clergy, which bear evidence to the discipline of the Church at that period. It is the first recorded code we have, and was probably a digest of previous enactments. Among them was the following respecting Church rates: "The *Church scot* (or rate) for the repair of churches, and supply of all things necessary for divine worship, was to be paid by every house before Martinmas, according to a valuation made at Christmas: penalty, 40 shillings, or 12 times the amount due." From this extract we see that Church rates were established by the King of the country, nearly 1200 years ago; but now that their compulsory payment has been abolished we need not dwell longer on this head. King Ethelwolf, son of the celebrated Egbert, King of All England, and father of Alfred the Great, convened a synod of the Church, towards the close of this reign, at Winchester, in the

parts of the world, has as much outwardly extended as inwardly strengthened herself. What the free energy and self-sacrifice of religious Englishmen, moved and led by the Church, has done for christian schools, for new churches, in the last 30 years, far exceeds what other nations have accomplished. But the Church with her present machinery restricted and confined, finds herself quite unable to overtake the increasing mass of heathenism in the towns, and all attempts to do this, as she is now constituted, have failed."

* Mr. Miall's bent and wish are the disestablishment and disendowment of the Church of England. He finds that it cannot be possibly done with the thoroughness he desires, and he is willing, therefore, to give more favourable terms to her, so that only he can carry the main point. He now announces that every church built or endowment given out of private resources, since the Toleration Act of 1689, are, in his view, not to be taken from the Church when her hour of robbery comes, as he, of course, trusts it will; and that even the old churches should not be alienated from religious uses or from the performance of Divine worship. This is very different from what he said in a speech at Leicester a short time ago, when he went in for the entire secularisation of all Church property and buildings, of whatever age; and there is no more justice in his present proposal to leave the Church all her belongings since 1689 than in selecting any other date, for all ancient churches would have been in ruins long since but for modern gifts and modern restorations. See "Lectures on the Established Church; its Advantages to the Nation; its Revenues not National Property, &c.;" by the Rev. G. G. Lawrence, of Huddersfield." Also, "The Church of England; its Property and its Work;" by the Rev. T. Whitby, of Leeds." Also, the lectures and pamphlets of the Rev. Dr. Massingham, 2d. each. See also an able article on "Mr. Miall and Disestablishment," in the *Edinburgh Review* for this month.

year 855, when, at the instance of St. Swithin, he either made a grant of a *tenth part* of the Royal domains (or as some say of all England) as *tithes* to the Church;* or, he may have only renewed their payment, as mention had been made of *tithes* before; or, as is thought by some, he may have merely exempted the Church lands from all secular service and taxes.

The reign of Athelstan, from 925 to 940, is conspicuous for its great deeds. This King also enforced *Church shot* (or Church rates), and the payment of *tithes of live stock*, as well as of *produce*.

During the reign of *Ethelred*, a Council was held at Eansham, in Oxfordshire, (about the year 1008), when *Canons* were put forth for the government of the Church, from which we have some idea of the *Church-dues* at that period. *Tithe of*

* Selden, a learned Dissenter, tells us that *tithes* were paid in the Christian Church before the end of the fourth century. Blackstone says (Com. ii. 25)—“We cannot precisely ascertain the time when tithes were first introduced into this country; possibly, they were contemporary with the planting of Christianity among the Saxons by Augustine, about the end of the sixth century; but the first mention of them which I have met with in any written English law is in a constitutional decree made in a Synod, held A.D. 786, wherein the payment of tithes in general is strongly enjoined.” Offa, King of Mercia. 755—794, made a law giving the Church a civil right in the tithes, by way of property and inheritance, and enabling the clergy to gather and recover them, as their legal due, by the coercion of the civil power; and Ethelwolf, in 855, confirmed the decree of Offa, and made it to extend to the whole kingdom. This, you will see, was very different from originating tithes—these decrees were made to enforce payment of tithes already due, just as decrees have been frequently made to enforce the payment of rent. Dr. Hook (in his *Church Dictionary*) says—“An Anglo-Saxon King was only chieftain of the people, not the owner of the soil. Ethelwolf could not give what he did not possess; he simply devoted to religious and charitable uses one tenth part of his private estate.” And so, too, Offa, Athelstan, and other kings and lords of manors, gave tithes of their own private property, and the example was followed by other landowners. Again, it has been said that a portion of the tithes originally belonged by law to the poor; this was not the case in England. Augustine, and Archbishop Egbert in 743, recommended that one-third of the tithes should be given to the poor; but the Council of Calcuith, in 787, reprobated this division, and neither before nor since did this recommendation receive the sanction of either the Crown or of the civil law. Blackstone says—“The poor subsisted entirely on private benevolence until the reign of Henry VIII.” Another point to be noticed is, that tithes do not press upon a tenant; for, as Cobbett puts it, “I must say that tithes in themselves are not a hardship at all, as they are part of the expenses of the farm. If I did not pay to the parson I should to the landlord, and he would have it if the parson had it not.”

Mr. Edward Baines, M.P. for Leeds, said in 1837, “When a Dissenter buys an estate subject to the payment of tithes, he knows that only nine-tenths of the produce belong to him. Although there are thousands and tens of thousands of Dissenters who are tithe-payers, there are none who wish to oppose the payment of them.” But times have altered, and men have altered since those words were spoken. See also a lecture by the Rev. Dr. Massingham on “Tithes: Proved to be the Gift of Individuals, not of the State—Ancient in Origin—Scriptural in Character—no Burden to the People.” See also an able reply to Mr W. Eagle’s pamphlet on “Tithes,” by the Rev. G. G. Lawrence, of Huddersfield.

produce was to be paid at All-hallows' or All-Saints' day; *Tithe of young* at Whitsuntide; *Rome-shot* at St. Peter's mass; *Soul-shot* when a grave was opened, (this appears to be the origin of burial fees); and *Plough-alm*s a fortnight after Easter: also, that there was to be no *trading* nor *public meetings* on Sundays. Just before the Norman Conquest, the Church of England (or, what we might call the *Anglo-Saxon Church*) embraced the *greater number* of the *parishes* now existing, and comprised 2 Archbishops and 13 Bishops.

William the Conqueror, about 1075, confirmed the right of the Clergy to great and small *tithes*, but subjected all the Churchlands, which then amounted to seven-fifteenths (or nearly one-half) of the Kingdom, to the payment of taxes. We now come to the *First Suppression of Monasteries* in the year 1536. The Commissioners for the visitation of the Monasteries, having laid their Report before King and Parliament; the Parliament were led to pass a bill for the Suppression of all Monasteries whose incomes were under £200 a year. The inmates, however, were to be passed into the larger houses, which were better regulated, but the revenues were to be given to the King. The number suppressed amounted to 375; and the spoil was valued at £32,000 per annum, besides £100,000 from jewels, plate, and other moveables. By this measure 10,000 persons were thrown upon the country; deprived of their usual subsistence; and had therefore to get their living as they could. In 1539, another Act was passed for the seizure and suppression of the remaining Monasteries; and confirming those lately dissolved; granting also their revenues to the King. In the following year the Knights of St. John (of Jerusalem) were suppressed, and their property confiscated to the King. With respect to the *number* and *value* of these houses, we find, that the whole number of religious houses suppressed amounted to about 930: of the larger 555, of the smaller 375. And the total sum of their revenues reached to about £172,914 per annum: of this sum the larger Monasteries yielded £142,914, and the smaller £30,000. The Benedictines were the the largest sufferers, losing 186 houses; then the Austins who lost 173 houses; and next the Cistercians who lost 101 houses; and the Knights of St. John were the next.

As regards the *application* of the *Property*, we find that the ostensible objects for which the vast revenues of these houses were given to the King, were the erection of *new Bishoprics*; establishing some useful endowments; and the construction of harbours, &c. It resulted, however, in the erection of only *six Bishoprics*, viz.:—Bristol, Chester, Gloucester, Oxford, Peterborough, and Westminster; 15 *Cathedral Chapters*; two *Colleges*, viz.:—Trinity College, Cambridge, and Christ Church, Oxford; with several Hospitals and Grammar Schools.

And now as regards the *Result*.

The immediate result of this measure, (in addition to what has been previously observed), was the enriching of Court favourites and spendthrifts at the expense of the Church, and to the injury of the poor, and the industrious agricultural tenantry, throughout the country ; thus originating *Lay Impropriation*.*

The upper classes also lost the means of providing for their younger children, and pensioning off their superannuated attendants; leases were destroyed, rents raised, tenants oppressed, and the labourer out of employment; moreover, the new *Lay Impropriators* reduced the stipends of their Vicars and Curates to the lowest rate; and to save the pensions upon the property, the monks were put into the small livings. Many a presentation to a living was given to a surveyor, a steward, or a gardener; to goldsmiths, builders, and other traders, at the caprice of the patron. There was, however, *an ultimate good* resulting from all this: so vast a property, passing from a slumbering and inactive body, into the hands of active and busy possessors, gave increased stimulus to trade, commerce, and internal industry; which soon led to the development of the great power and resources of the Kingdom; and placed it on that pinnacle of greatness in the scale of nations, which England by an Almighty Providence now enjoys.

This was followed by another Statute (1 Edward VI.), in 1547, granting to the King the revenues of the remaining *Chantries, Fraternities, &c.*, not seized and absorbed by the late King. *Cranmer*, in vain, endeavoured to delay this measure, till *Edward* came of age; in the hope that he might then be enabled to procure the application of their revenues as a fund for the benefit of the poorer clergy. But the private interests of the Protector; of some of the executors of the late King; and others interested in the plunder, urged it on, and carried the bill through the House. There was a provision that the proceeds should be applied to the maintenance of Grammar Schools, and the increase of poor vicarages: but upwards of 2,400 of the benefactions went to liquidate the late King's debts, and to satisfy certain profligate courtiers.

* There are many peers, members of parliament, and other laymen, receiving hundreds of thousands of pounds in tithes altogether as lay impropriators, for which they do no duty whatever. How is it that we never hear of disendowing the laymen instead of the clergy, who receive very little more than half the tithe, and yet do all the work? Look around in this country, and ask to whom do the grand old abbeys belong—to the Church? No. Who owns Kirkstall Abbey? The Earl of Cardigan. Who the noble woods and romantic surroundings of Bolton Abbey? The Duke of Devonshire. Who is the lord of Fountains Abbey and its picturesque and fruitful abbey lands? The Marquis of Ripon. Who belongs to Roch Abbey and its magnificent woods? The Earl of Scarborough; and so on.

Thus we see, that though in former reigns grants may have been made to the Church by the King, yet at the Reformation, the King and his courtiers received back again, without doubt, a much larger sum than had ever been granted. And now with respect to the objections of Dissenters—

The political Nonconformists allege that they are degraded by our occupying a superior position, and by our connection with the State; and instead of raising themselves, these members of the Liberation Society wish to deliver us from our superior position, to liberate us from our connection with the State, and to deprive us of our property!—Gentlemen, is this consistent, right, fair, and honest? Nothing will satisfy these Liberators but liberating us from our endowments.*

We don't see any degradation in their occupying a somewhat lower position. It is a universal thing, no two persons occupying exactly the same position—and we are all dependent one upon another, from the highest to the lowest. If they succeed in lowering us, they will of necessity lower themselves at the same time; and moreover, an immense impetus will be given to the Church of Rome in this country.

Again, they say that Church property is National property, —and so it is in *one* sense. It has been left for the good of all those who are willing to avail themselves of the privileges procured by it. It has been given for a *special* and not a *general* purpose—for the good of the Church, and not for her opponents. It is like the dowry of a wife; it is for her special use.

* These Liberationists have resolved that “the immense revenues of the English and Scottish Establishments alone constitute a great argument against their continuance; because those revenues, though the common property of the whole nation, are distributed among the religious teachers of half, or less than half, of the people. Enormous and disproportionate salaries and emoluments are paid to bishops and other dignitaries, while of that portion of the fund which is received by the parochial clergy by far the largest part falls to those who have the fewest parishioners, and the smallest to such as minister among the densest populations.” In reply it may be stated, that the amount of the revenues of the Church of England is unquestionably large, but, compared with the number of persons engaged in the public service who are supported upon them, they are anything but “immense.” The use of such a term, without any reference to the purposes to which such revenues are devoted, and the constantly increasing demands upon them, is only calculated to mislead. If the incomes of all the clergy and church dignitaries were equally divided it would not give an income of £250 a year to each. This is exclusive of large deductions to be made from individual incomes, and the support of a body of more than 5000 unbeneficed clergy. Again, the magnitude of the revenues of the Church may be an argument for State control over her secular arrangements, on the ground that a corporate body so largely endowed might, without it, become dangerous to the Commonwealth; but it can be no argument for the Church being tyrannically despoiled. The unequal distribution of Church property is a fair argument for its readjustment to meet the altered circumstances of the population of the country. Such readjustment is desired by none more earnestly than by many attached members of the Church of England.

Again, they say that we obtained the greater part of it from the Roman Catholics—whereas, by far the greater half has been acquired since the Reformation; and the greater part of the other half was obtained before the Romish corruptions were introduced into our church. And our Church, after freeing herself from those corruptions, has as much right to it as she had before; although at the Reformation (as you have seen) she did not realize one-half of the property previously held by the Church; and the majority of the old Churches have also been *re-built* during the last fifty or sixty years.

Some ignorant people even go so far as to say that the bishops and clergy are paid by the State, and that the money is received from taxes, &c.—whereas, not a single sixpence is paid by the State to the Church, except to the chaplains in the army and navy, &c. for special services.*

Again, they say that our Church is not the Church of the poor, but of the upper classes. If our Church is not the Church of the poor, we should like to know which Church, or what body of Christians is? and what sect does more for the poor than the members of the Church of England? It is notorious that chapels are not to be found in the poorer parts of parishes, but only in better districts, where they pay. Then again, what has the Church of England done as regards the education of the poor? upwards of 75 per cent. of the children of the poor have been educated in Church of England schools.

Doubtless there are many things in the Church that might be improved; and the re-adjustment of Church property is one of those things, as may be seen from the following extract, which is headed, “*The Wealth versus the Poverty of the Church of England.*” From the two following paragraphs it will be perceived that the clergy of the Church of England receive annually more than the clergy of almost all Christendom; while on the other hand, there are upwards of 10,000 curates and poor incumbents, out of the 18,000 clergy, who do not receive on an average more than £100 a year each, and yet have by far the greater part of the duties to perform. Surely the Ecclesiastical Commissioners have not yet finished the work assigned them, otherwise there will be need of a still greater equalisation in the Church, or a thorough re-organisation, or

* It is continually being stated, that the clergy are paid by the State. We challenge our opponents to prove that we receive one penny out of the public funds. The Duke of Somerset receives £180,000 a year from Church lands, or more than was received by the whole of the bishops and archbishops put together, but no one thought of going to the noble duke to ask him to give up his lands. We want all our old endowments, and intend to keep them, notwithstanding the noisy attacks of zealous agitators, as they are not sufficient for our present wants. Every denomination and every church has a right to its own property, and no one has a right to take that property away. See “*Sixteen Reasons why Church Property is entirely free of the State,*” reprinted from *Church Bells* for distribution, 50 copies for 1s.

disestablishment of the Church must follow. We are then informed that the clergy of France, Spain, Portugal, Hungary, Italy, Austria, Switzerland, Prussia, Holland, Denmark, Belgium, Sweden, Russia, Turkey, the United States, South America, and in other parts of the world, making 200,000,000 of people, receive only £8,852,000 ; while the Bishops and clergy of the Established Church in England and Wales, containing 6,500,000 people, receive £8,896,000 ; and the ministers of all other denominations in Great Britain and Ireland, for 16,500,000 people, receive only £1,024,000. "Look on *that* picture, and now look on *this*." From well-established statistics, published in an appeal by the Poor Clergy Relief Society, of 56, Southampton-street, London, it appears that there are 5,000 curates ministering in the Church in England and Wales whose incomes do not exceed £80 per annum, many hundreds of whom have not even so much as £50 per annum ; whilst there are also no less than 5,000 beneficed clergy whose incomes from the Church are under £150 per annum ; so that it may be safely stated that 10,000 ministers of the Established Church have not more than £100 per annum for their high and holy services, their work and labour of love as "ambassadors of Christ." When disabled by age or sickness they are wholly destitute, and their widows and orphans are necessarily left unprovided for. With these well-known facts before them, the Committee confidently appeal to the wealthy clergy and laity for assistance in behalf of those who minister to them in holy things.* Such is a general account of the "Wealth *versus* Poverty of the Church of

* Many of the attacks on our Church, says a writer in the *Quarterly Review* for 1867, rest for their basis on two propositions: one of which is absolutely false, and the other most exactly and painfully true. The first proposition, repeated over and over again under every form of false statement, is "That the Established Church is immensely rich, with a vast revenue, it may be stated at ten millions sterling per annum, &c." We shall not waste time and words in confuting these monstrous assertions. They are made in the very teeth of statistical inquiries, most wide in their extent and most searching in their minuteness, the result of which shows that the Church of England, instead of suffering under this plethora of means, could not secure a moderate competence for all her working clergy if every reservoir were broken down, and all her resources poured into a common fund for re-distribution. It may suffice for our purpose to quote the general result to be extracted from the tables compiled in 1835 by the Commissioners appointed by his then Majesty to inquire into the ecclesiastical revenues of England and Wales. From these it appears that the whole net income of the Established Church, including the revenues of the archiepiscopal and episcopal sees, the cathedral and collegiate churches, the several dignities and benefices, amounts to £6,495,219 ; which, if divided amongst the 25 000 clergy of England and Wales, would give to each about £259 a year. But false as is the first of these propositions, the second is unhappily too true, and that is, that the great body of the English clergy are shamefully underpaid. Without committing ourselves to such highly-coloured statements as those put forth by the Poor Clergy Relief Society, which represent hundreds, literally hundreds of the clergy with their families as struggling in rags and penury, and many actually dying of cold and hunger, and allowing for the great increase in the income of the poorest benefices, which the judicious management of their re-

England," which clearly proves, I think, that some re-adjustment of Church property is very much to be desired*. The next extract (which I will omit for want of space, &c.,) is headed "Wealthy Bishops *versus* Poor Curates."

In order further to show that some re-adjustment or re-arrangement of Church-property is urgently needed, take the following examples from the *York Diocesan Calendar*, for this year; from which we ascertain that there are 72 rich benefices in this diocese (28 of which are in public patronage), that are valued at from £500 to £1,540 per annum; almost the whole of which are in small country villages, whilst the clergy of the vast town parishes are languishing on from £150 to £300 a year; and thousands of Curates are receiving less than £100. Though much has been done of late years, yet more still requires to be done, judging from the following examples, especially when compared with the poor livings in our populous town parishes†:—

sources have enabled the Ecclesiastical Commissioners to effect, it still remains true that the great bulk of the English clergy are most meanly remunerated for their labours. By whatever test we try the amount of the remuneration they receive, the conclusion is still the same. If, for instance, we estimate the capital laid out in fitting an ordinary English clergyman for his work, and compare it with what he can hope to earn in his profession, the result is most startling. As regards those who have passed through the regular school and academic courses, we cannot estimate the outlay of capital, under the most favourable circumstances, at less than a thousand pounds sterling. And what, so far as this world's goods are concerned, is the return? After a time his salary may be raised perhaps to £100 or £120 a year; it is but seldom that a house is provided for him; or if it is, the estimated rent is deducted from his small salary, and on that miserable pittance he may continue to exist for an unlimited time, possibly for his whole life, though his labours may be honestly and ungrudgingly given to the work of his high office. In the diocese of Exeter, it appears that there are no less than 68 clergymen who, after from 15 to 50 years, service, remain assistant-curates, with professional incomes scarcely averaging £100 a year, being less than is earned by a skilled artizan, or a junior clerk in a bank. It is also a significant fact, and one which should appeal strongly to the laity of England that in the same diocese the tithes held by lay improPRIATORS amount to upwards of £160,000 a year.

* It is said to be the fault of the legislature—in other words, the representatives of the people—that the organisation of the Church and the distribution of its revenues have not from time to time been re-adjusted and adapted to the changing circumstances of the country. It is the special province of the legislature to manage the secular affairs of the National Church; but not to despoil it, or take away its means of usefulness.

† According to the census of 1861, the population of the country districts of England, including all towns of 2,000 inhabitants, was 7,500,000. To minister in those districts we had no fewer than 10,398 incumbents. In our large towns, on the other hand, there were 13,500,000 of population, but only 2,431 incumbents. The figures were thus given in the *Times*, some three years back. (See Appendix, No. I.)

POPULATION.	LIVINGS.	CLERGY.
8,000 and upwards.	466	1,154
4,000 to 8,000	822	1,814
2,000 to 4,000	1,143	1,858
Below 2,000	10,398	13,043

Of some 24,000 clergy whose names appear in the *Clergy List*, 12,888

		Population.		Value.
Bainton, near Driffield	...	457	...	£757
Beeford, near Hull	...	877	...	1010
Bolton Percy, Tadcaster	...	1118	...	1540
Brandsburton, Beverley	...	811	...	895
Brodsworth, Doncaster	...	412	...	530
Crayke, Easingwold	...	585	...	672
Etton, Beverley	...	502	...	700
Foston, York	...	355	...	595
Gilling, York	...	400	...	630
Kilvington, Thirsk	...	360	...	511
Kirby Underdale, York	...	333	...	867
Kirk Bramwith, Doncaster	...	226	...	580
Langtoft, Driffield	...	688	...	533
Langton, Malton	...	239	...	560
Moor Monkton, York	...	349	...	900
Rise, Hull	...	188	...	500
Scrayingham, York	...	480	...	661
Stokesley, Northallerton	...	2401	...	1100
Twing, Bridlington	...	416	...	700
		11,197		£14,241

Thus, we see that the total population of 19 parishes, all of which are in *public* patronage, is only 11,197, while the endowments are more than £14,241.

Again, in 17 parishes in *private* patronage, we find a population of only 10,561, while the endowments are over £14,414. Thus, in these 36 parishes, there is a population of only 21,758, whilst the endowments are upwards of £28,655.

On the other hand, we find that in 25 parishes in this town, (Sheffield), there is a population of over 222,353, whereas the endowments are only £6,794, or less than one-fourth, while the population is 22 times greater.*

were incumbents, 4981 curates, and the remainder unattached. During the last ten years the population of the country has increased 2,637,884, nearly the whole of this increase having taken place in our towns. Thus we have 7,500,000 of people in our villages, with 10,398 clergy; and some 15,000,000 in our towns, with only 2413 clergy. But even these figures do not represent the case quite fairly; for, whilst the 7,000,000 in the country have four times as many clergy as the 15,000,000 in large towns, they have probably at least ten times the amount of endowments. There were only 2645 curates in our large towns, as compared with 2495 in country places. In other words, the 15 millions in our towns had only just 150 more curates working amongst them than the 7½ millions in the country.

* The manner in which even now the inhabitants of the country districts are flocking to the towns may serve to give us some idea of the way in which our great towns were originally formed. An illustration may be taken from the Preliminary Report of the new Census. In 1831, Middlesboro', a town in the North Riding of Yorkshire, had 383 inhabitants; in 1841, they had increased to 5709; in 1851, to 7893; in 1861, to 19,416; and in 1871, to

Again, in the diocese of Ripon, (which is about the other half of Yorkshire), we find that in 22 country parishes, some in *public* and others in *private* patronage, there is a population of only 18,747, while the endowments are upwards of £18,962. Thus, in these *country* parishes they receive above £1 for each person; whereas in *town* parishes they only receive £1 for about 32 persons. Thus showing that the endowments might be more equally distributed. Surely some re-adjustment might be made with the rich benefices in *public* patronage, if nothing can be done with those in *private* patronage; the majority of which are held by the relatives of those to whom they belong.* It is very desirable that these inequalities, extravagances, and anomalies should be diminished in our Church, and that as speedily as possible, if the Church is to be preserved from the hands of the spoiler.† Parliament certainly made a grant of a *million and a half* of money, in the years 1818 and 1824, towards building a number of Churches in large towns, but since that time not one farthing has been granted for Church purposes; with the above

39,434; for whom there are now three churches, with a population of about 12,000 to each, whereas no parish should properly contain more than 4000 people.

In the diocese of Ripon there are 35 parishes with a population of more than 8,000; seven of which contain more than 16,000 souls. In the diocese of York there are 23 parishes with a population of more than 8,000; twelve of which are in this town (Sheffield); one of which contains 23,425 souls, and another 16,686.

In order to enable the Church to cope with the rapid increase of the population, and thus to justify her title to nationality, our efforts should be mainly directed to strengthening her position and enlarging her resources in the great towns. In those districts in which manufacturing industry or mineral wealth have suddenly developed a prodigious increase of human beings, the feebleness of the Church's efforts and the insufficiency of her means, in contrast with the vast amount of service required from her, are painfully apparent. In these huge aggregations of humanity the parochial system utterly breaks down. And no wonder, for it was never devised to meet such an unlooked-for emergency.

There is scarcely a large town in Great Britain one of whose representatives did not support Mr. Miall's motion for the Disestablishment of the Church of England, and herein lies the danger for the future.

The creation of new districts in our large town parishes is one of the most important branches of the work of Church extension.

* No fewer than 7,219 of the richest livings in England, are in private patronage, and liable to be bought and sold. The annual value of these livings is no less a sum than £2,040,648.

+ Mr. Miall's motion for disestablishment and disendowment seeks to deprive us of our National Church, and to alienate from religious purposes the endowments freely given to the Church by the liberality of our ancestors. If the endowments we now have are confiscated, fresh endowments as in Ireland, will have to be provided, chiefly by the laity. To defend against spoliation is comparatively easy. To re-endow after confiscation, is a work of time, labour, and enormous outlay. Canon Miller says "That the disestablishment of the Church would be a revolution, fraught with measureless consequences to the social, the political, and the spiritual interests of the whole kingdom." See also an able article on this subject in the *Anti-Slavery Observer*, for March, 1872; p. 174, &c.

exception, then, Church-property, whether glebe, tithe, rate, or edifice, is of purely *private* origin and derivation. It has not been received from the State; and cannot, therefore, without the most atrocious and foul-handed sacrilege, be alienated from the Church; nor in any way diverted to other than ecclesiastical uses. It is not in any sense the property of the whole nation, except for Church purposes; and the State has no more right to deprive the Church of England of tithes, rates, glebes, and her other possessions, than it has to deprive the private subject of his liberty, property, or life. The fact is, that towards the sustentation of the National clergy, whether bishops, priests, or deacons, or towards the erection of parsonage-houses, chapels-of-ease, and churches, the Government has not for many years made any grant whatsoever.*

* An influential layman says that "the only way to keep the Church in her position as the Church of England is to reform her secular organization. Faults in this give a handle to her political enemies. Thus reform must come by legislation—legislation, however, which will not take place if it is opposed by the clergy; for our legislators, as a rule, care too little for the Church to fight for reforms against the clergy, as shown unmistakably in their opposition to the attempt to distribute the Church revenues of the city of London for the benefit of the population of the metropolis. The Pluralities Act, and the formation of the Ecclesiastical Commission, show what Parliament is willing to do, if not opposed by the clergy, as were both these measures. The work of this last was, after the Act was passed, marred at their instance in favour of what were called 'local claims;' such local claims (in country parishes containing perhaps 200 householders, with a Church endowment of from £800 to £1000 per annum) consisting in the claims of the parish butcher, baker, &c., to the custom of a rich rector. The remedy for this state of things is an enlargement of the powers, and perhaps the reconstitution, of the Ecclesiastical Commission, giving it power to treat with private patrons of livings for the re-distribution of the revenues of such livings, carrying the overplus to the nearest town, but leaving the right of presentation to the whole or even a greater amount of revenue with the present patrons. The emoluments of livings in public patronage should be subject to such re-distribution on the occasion of every vacancy. In aid of this desirable object—to wit, making population the measure of pay—Sustentation Funds, either general or diocesan, should be set on foot, in imitation of those in Ireland, and in the dioceses of London and Rochester. Existing endowments being fairly distributed, such funds would meet with support, which is now withheld; and there is no reason to suppose that, if appealed to in the same way, the English would be less liberal than the Irish or Scotch have been to their Free Church. As soon as incumbencies are adequately endowed, all fees might be utterly abolished, and all parish churches absolutely free to all the parishioners. Chapels of ease, with relaxations of rubrical strictness, might be permitted within certain limits for the relief of nonconforming members of the Church; such chapels having no claim on the Sustentation Fund, or on the older endowments. As a means of equalising the promotion of curates, it should be a positive rule that no curate be presentable to an incumbency under five years' service in the diocese as a curate. If the clergy would unite to ask from Parliament some such reforms as these, they would be successful, and the result would be that the political dissenters might still rail at the Church, but they would do so in vain. P.S.—Country livings might be held out as rewards for town work; but that would perhaps be more difficult to work than to put all public patronage into the hands of an Ecclesiastical Commission, to work under

What is called the *Queen Anne's Bounty* is no more than a restoration to the Church of revenues, which, through the rapacity of previous monarchs, had been derived immediately and exclusively from the Church; a work which Her Majesty accomplished not by remitting the tenths and first fruits entirely, but, in a spirit of the truest equity, by applying these superfluities of the larger benefices to make up the deficiencies of the smaller. And to this end she granted her Royal Charter, whereby all the revenue of first-fruits and tenths is vested in trustees for ever, to form a perpetual fund for the augmentation of poor livings.* And the same may be said of the revenues at present placed at the disposal of the "Ecclesiastical Commissioners."† The mistake very largely prevails that these funds are supplied by the

strict rules, and under the control of Parliament and of public opinion. The Commissioners should invite contributions to their Sustentation Fund, and make the best bargains in their power with private patrons, offering them an equivalent or more than an equivalent amount of patronage in towns for what they give up in the country. Could not all town incumbents be called rectors, and have each a vicar or two in his parish, with chapels of ease or mission rooms; minimum stipend of rector, £300; of vicars, £200; with additional assistants as curates? The Curates' Augmentation Fund ought to be specially spent on town curates." See also "The Work and Wages of the Church of England," by the Rev. J. H. Blunt, rector of Kennington.

* The chief measure of Queen Anne's reign affecting religion was the establishment of a fund for the benefit of the poor clergy, since called "*Queen Anne's Bounty*." She sent a message to the Commons desiring that her revenue of the tenths and first fruits might be settled by Act of Parliament, for augmenting the maintenance of the poor clergy; which was accordingly done (2 and 3 Anne, c. 11.) Feb. 7, 1704. The income thus derived was £17,000 a year, which has since been greatly increased by an annual grant of £100,000 from Parliament from 1800 to 1820, and by the benefactions of private individuals. The annual receipts of the governors of Queen Anne's Bounty now amount to more than £200,000 a year; and during the year 1870, the cash receipts amounted to £317,278, and the payments to £314,013. A much greater income might be secured, if the rich livings were taxed according to the present value, and not according to the value as given in the King's books, more than three centuries ago. The Pope would have had the real present value; yet, strange to say, while some old benefices have been freed from payment, no new rich livings have since been included, and all the old ones are rated according to the absurd scale of assessment made in the time of Henry VIII. This fund was not formed before it was needed, for there were then 5,597 livings averaging only £23 a year.

† The *Ecclesiastical Commission* was appointed in 1836 for a new distribution of Episcopal dioceses and incomes. Under this statute (6 and 7 Wm. IV., chap. 77), the bishopric of Bristol was to be united to that of Gloucester, and that of St. Asaph to that of Bangor (since separated); and two new bishoprics were to be erected, one at Manchester, and the other at Ripon. The income of the Archbishop of Canterbury was to be reduced to £15,000; that of the Archbishop of York to £10,000; of the Bishop of London to £10,000; Durham to £8,000; Winchester to £7,000; Ely to £5,500; and the rest varying from £4,000 to £5,000. Moreover, no ecclesiastical dignity or benefice was to be granted in future to any bishop to be held *in commendam*. Many persons think that it would have been a greater improvement if the Commissioners had gone a little lower in the scale of incomes, as there are about 10,000 of the clergy receiving on an average no more than £100 a year. See also Cripps, on "The Laws relating to the Church and Clergy," p. 41, &c.

Government. Many Dissenters so imagine ; whereas the truth is, that the Ecclesiastical Commission Fund is, and was, from the first, the ecclesiastical property of the Church, as by law established ; it neither originated with, nor belonged to, the Government ; it is not national, but *Church* property.

Much as Dissenters may cry out about Easter-dues and Church-rates, which have now almost ceased to exist, it may be as well to remember that the Church of England is, through government, paying very much more towards the sustentation of Dissent, than Dissent was by all the Church-rates exacted throughout the kingdom, contributing towards the sustentation of the Church. Moreover, many churchmen subscribe towards building dissenting chapels, schools, &c. Until quite recently, the State paid annually from £25,000 to £30,000 for the education of Roman Catholic priests in Ireland, and £17,000 towards the sustentation of Presbyterian clergy in Scotland. These two annual grants are now paid out of the money obtained from the dis-endowment of the Irish Church. And during the last twenty-five years, the State has paid for Dissenting purposes, between two and three millions of money out of the rates and taxes, towards which Churchmen contribute more largely than any other religious community in the country.

And now with respect to what Churchmen have done recently. It is cause for thankfulness that this spirit of private munificence has not died out. In our own day, it is possible to point to many most noble acts of individual liberality in the building and endowing of churches. The names of the late Duke of Northumberland, of Mr. Guinness, M.P., the restorer of St. Patrick's Cathedral, in Dublin, of Mr. Hubbard, M.P., of Mr. Beresford Hope, M.P., of Sir Walter and Lady James (who have done so much in Durham), and many others are worthy of perpetual remembrance. In Yorkshire also there are many examples of similar private liberality. In and about Huddersfield there are from ten to a dozen churches all built by private individuals. At Halifax, Colonel Edward Akroyd, M.P., and Michael Stocks, Esq., have each built a magnificent church. In Bradford there are several churches, built by Mr. Gathorne Hardy, M.P., Mr. F. S. Powell, M.P., and others. In Leeds, there are also several, by the Becketts, Denisons, Gotts, Marshalls, and others ; and in Sheffield there are also several, by Miss Harrison, Mr. Henry Wilson, and Sir John Brown ; and let us hope and pray that these instances may be a hundred-fold increased.

During the last fifty years, English Churchmen have spent out of their own purses, the following sums of money :—

For Churches	...	...	25 millions.
„ Endowments	...	30	„
„ Schools	...	15	„
„ Parsonages	∴	5	„
<hr/>			
Total	...	...	75 millions.

Exclusive of sites, additional churchyards, cemeteries, &c.; so that during the last fifty years, upwards of eighty millions have been given to the Church; which is increasing at the rate of nearly two millions a year.

In anticipation of Mr. Miall's motion on the subject of Church endowments,* the Yorkshire Union of Church Institutes has prepared and published a "Balance Sheet of the Church of England;" from it we gather, that the average annual receipts of the Church of England, from all sources, amount to £10,154,152,† of which £1,949,204 is from ancient endowments, and £2,251,051 from endowments acquired since the Reformation. The sum of £5,445,298 every year is raised by *voluntary* contributions, in connection with the Church. The

* It is very much to be wished, for many reasons, that Mr. Miall's motion for a Royal Commission to inquire into the origin, amount, and application of any property and revenues in the hands of the Church of England may be carried out. It is a very desirable movement. The Church of England never need fear daylight. The more that is known about all her belongings the better. She wishes for nothing that is not her own. She asks nothing that is not hers by right. The proposed Commission ought to work, however, very carefully. No effort should be lost to obtain the date of every gift, as well as the circumstances under which it was given, and the purposes to which it was devoted. Let the Church be deprived of everything not honestly belonging to her. It would only seem fair, however, that the Commission be extended to property held by Dissenting communities and the Papal Church in England. This might perhaps be better effected by a distinct commission, but it ought to be done at the same time with the other. The fullest inquiry should be diligently encouraged. Let the Church assist this by all means in her power. She is the Church of Christ and can trust Him, and she wants only what has been fairly given to her to use for Him.

+ Mr. Horace Mann, in his book, "Religious Worship Census," published, with the authority of the Registrar-General, in 1854, says that the income of the Church of England is thus distributed:—

Bishops and Archbishops	..	..	..	..	£181,631
Deans and Chapters	..	..	..	..	360,095
Parochial Clergy..	..	..	..	..	3,251,159
Total	..	..	..	..	£3,792,885

A more recent estimate—that of the Rev. J. H. Blunt—makes it £3,146,051; but taking the higher sum, which comes to us, not on the testimony of a clergyman or a Churchman, but on Government authority, is the sum excessive for the work done and the number of men to be paid? It certainly is not. The army received last year, from rates and taxes, £13,430,400; and the navy, £9,456,641. There are in our Church about 20,000 clergymen. Now, supposing the income of the clergy, bishops, deans, vicars, and curates, were equally divided, it would give the munificent sum of about £191 a year to each clergyman. If anyone thinks this too much to give to a man who must dress and live, not as a navy, but as a clergyman, with the extra expenses peculiar to his calling, all I can say is, I should like him to try it. Again, the Dissenters hear of some rich living—some country parson's income—and then say, "What a wealthy Church yours must be to pay a salary like that; it would be a blessing to bleed such a Church pretty freely." But these persons forget the small livings—the 3528 incumbents who have less than £120 a year. If the critics proposed the more fair and equal distribution of the funds of the Church, I think most Churchmen,

London Church Societies alone figure for £400,000 a year. It appears that the taxes, &c. on the endowments of the clergy, besides income-tax and those taxes usually paid by occupiers, amount to £714,043 a year. The Church Schools cost, according to this estimate, annually £3,051,573, to which the State contributes £508,599, while the school payments of parents amount to £762,898, leaving £1,780,076 to be placed to the credit of voluntary contributions. £400,000 is given every year for the relief of the poor, £500,000 in foreign missions, and £650,000 on Church building and restoration.

The Miallites now say that they do not wish to take away the *recent* benefactions; why should they the *old*? as they were given exactly on the same principle. And they also say that they do not want the money themselves, neither do they propose that it should be handed over to the Roman Catholics; why then should money given for Church purposes be taken away, when so much is still required,* and be used for secular purposes?†

probably all Churchmen, excepting, perhaps, the few men who hold large livings, would go with them. I, for one, should. But this, I need scarcely say, is not the plan of the Liberation Society. That Society would, by taking away a large slice of our property, give us less to divide. Some of the more violent members would simplify the matter by leaving us not a penny of our endowments. According to the *Financial Reform Almanack* for this year, the salaries of the bishops and archbishops amount to £156,200 per annum, and they have the patronage of 2234 benefices, of the annual value of £636,711. The cathedral salaries amount to upwards of £229,217. The aggregate annual value of benefices—viz., £3,679,926—is also very much below the mark; for of the 13,276 livings there are 671 of which the incomes are not stated. Of those whose value is stated there are 1355 with incomes under £100 a year—the amount, £95,624, giving an average of £70; and 1696 with incomes of £500 and upwards, amounting to £1,271,967, and giving an average of £750 per annum. In York diocese there are 69 livings under £100, amounting to £5911; and 68 livings over £500, amounting to £50,111; and in Ripon diocese there are 32 livings under £100, amounting to £2437; and 37 over £500, amounting to £30,506. The total value of Episcopal and cathedral salaries, and of the benefices as stated, adds up to £3,909,143 a year. See also Appendix, No. 2.

* The Rev. Canon Blakeley says “That there is no doubt about the entire inadequacy of the resources of the Established Church to meet the crying needs of our great towns; and also about the willingness of the laity to make a great effort, if *properly* appealed to. As regards any prospect of meeting the evil, the first thing to be done is to open one’s eyes to its nature and its magnitude. The population and the wealth of the country has increased, is increasing, and, in all probability, will continue to increase with giant strides; while the resources possessed by the Established Church have increased very slowly, are now scarcely increasing at all, and will certainly not increase more rapidly between this time and the end of the century, when, in all probability, the population will exceed thirty-six millions. In fact, to speak accurately, the Established Church, as an unity, does not possess a sixpence of property. There are a great number of people who possess property in relation to the Church, individuals clerical or lay, corporations aggregate or sole, and the sum total of all the rights possessed by these, estimated at a money value more or less correctly guessed, is popularly designated as Church property. The life interests of incumbents and of bishops, the estates of

colleges and chapters, the rights of presentation which patrons have, and the like, are all described in common parlance as "Church property," and regarded as available, without more ado, for any object conducive to the spiritual welfare of the nation. I need not tell *you*, that all this cluster of various interests are, in their various complications, closely defined by the law; and that, if all the beneficiaries were even to agree upon the transfer of the slightest portion of their rights from one to another, the arrangement would be altogether futile, unless rendered valid by an Act of the Legislature. This, however, is not understood by the great bulk of the English public. They have a vague and most exaggerated notion, that there is an enormous fund somewhere, which is distributed unjustly, and which might be made available for all needs, if it were not for the misappropriation of it by some one or other. And the "some one or other" is, of course, a dignitary or a class of dignitaries."

† Many of the moderate Liberationists do not commit themselves to the atrocious proposal ascribed to Mr. Miall, and in which the Editor of the *English Independent*, in whose paper it was inserted, could not himself concur, viz :—To hand over all Church property, including the very fabrics of the churches themselves, to the parishioners, to be used for any chance purpose a majority of the ratepayers may from time to time determine, except for saying their prayers. See "How our Church became a drinking saloon; a vision of disestablishment—by Gilbert Venables, B.A." This clever brochure suggests the possible steps by which, in the event of the triumph of the theories of the Liberation Society, the Parish Church might become a Mechanics' Institute, and then the scene of a Volunteer Ball, and finally a Working Men's Club, where the frequenters could have their pipes and beer. The following witty and pungent remarks are from a recent number of the *Sheffield Daily Telegraph*:—"Disenfranchisement means the enfranchising of other bodies with the proceeds of property which belongs to the disendowed. It is not a new thing, as some suppose, but a very old one. The principle of it has been practised by all men who have lived on really free principles. There was a time in most countries when tribe made war on tribe, and when the fighting men risked life itself for the sacred principle beloved of Mr. Miall. In those days men 'liberated' their neighbours' cows and sheep, arguing rightly that so long as one tribe had much cattle and many flocks, while another had but few, there could be no real 'equality.' The aggressors enjoyed toleration but despised it. What they sought was a true equality, and how could they have a true equality so long as they kept their hands off their neighbours' herds and flocks? Churchmen may tell us that the property of the Church is hers by law, but since the law is made by voting, why not vote a law to make the Church's property Mr. Miall's? Churchmen may say that much of that which belongs to the Church has belonged to her for centuries, but this is only a reason why she, as having enjoyed it so long, should now hand it over to be enjoyed by her assailants. Churchmen may contend that in respect of lands and buildings left expressly and solely to the Church by departed churchmen, the will of the donors ought to be respected, but then is it not confessed that the donors are dead, and is there not a proverb which says that a living dog is better than a dead lion? There is a fascinating freedom about this disendowment creed which even the Arabs of the desert admire when they disendow a caravan and liberate its contents. That is but a tame, a time-serving, and spiritless kind of dissent which pretends to call itself nonconformist, and yet conforms to state-supported ideas of property. The workman who has a garden and a pig has to the extent of such garden and such pig an offensive 'ascendancy' over the workman who has neither garden nor pig. Why should one man have more than another to enable him to take a superior social position? One man saves money and leaves it to his children, another man saves money and leaves it to his Church; a third does the state some service in arms, in arts, or in civilising the people, and is rewarded by the State. Now, what had the descendants of such men done, that *they* should benefit by the liberality

And now a word or two as regards the *results*, if the Church was disendowed, or as some mildly put it, the old and surplus revenues withdrawn, and appropriated to other purposes. Many churches would be closed, especially in country parishes, and Christianity in general would suffer, as well as the Church of England.* And here let me give the words of a Lord Chancellor on this subject—one who rose from the ranks: “If there be any one of your lordships, or any portion of the nation, disposed to regard my opinion as an old lawyer, I do here in my place (in Parliament) deny the right of the State to appropriate the surplus revenues of the Church. I will leave as a legacy to your lordships this my solemn and deliberate declaration, staking whatever of professional reputation I may have acquired upon its soundness, that no lawyer can prove, according to any known principle of law, that such a surplus belongs to the State.”—(Lord Chancellor Eldon, June 6th, 1834.)

or by the genius of their ancestors? These questions appear to have taken deep hold of the profound minds of the Miallites. Nor can we wonder. Here is a Church, which is so circumstanced that it can build day schools, and does build them with a profuse liberality which rebukes the do-nothing-ism of others. Impoverish this school-building Church, and it will no longer be able to offend the Liberationists by building so many schools, and educating so many poor children. And this Church, which is now so invidiously active in the matter of schools, has, moreover, a clergy of whom even (the radical professor) Mr. Fawcett remarks, that although very poor for the position held by them in society, they give, in proportion to their means, more money for educational purposes than any other class of men in England. Take away the livings of these insolently generous and hard-working men, and you make things more comfortable for such ministers of religion as give their hard words to the clergy and keep their hard cash to themselves. Disendowment in the religious world is simply another term for ‘sharing out,’ but it does not mean that those who preach it are willing to let anybody share in anything that is theirs. Disendowment would be good and invigorating for the clergy, but wicked and sacrilegious and scandalous if applied to the Liberationists. We trust this distinction will be borne in mind. Everything which belongs to the Church belongs to her revilers, but nothing of theirs belongs to her. Attempt to disendow the disendowers, and you shall see what you shall see—such heat, such smoke, such fire and fury of mind and temper, that not all the fire engines of the Corporation shall avail to put them out. Tell a bitter political Dissenter that you want to strip him for his good, that he will increase in piety as he increases in poverty, that he must consent to be robbed in order to be made more religious, that he is to be the truly blessed by being thoroughly bereaved of his means of living, that he cannot fail to have his energies invigorated amazingly by unexpected privation,—tell him these things, which he is always telling Churchmen, and will he not be more than half disposed to knock you down?”

* It has been suggested that an Endowment Trust Fund be opened in every parish, consisting of a body of three, five, or more persons, and that the Trust Fund be committed to their charge; they being obliged, yearly, to print and publish a statement of finance. The object of the Trust Fund to be, the augmentation of the living in any case where it is less than £400 a year. In cases of higher existing income, a proportion of the new fund should be applied to an additional bishopric fund, or the endowment of a curacy; and where the living exceeds, perhaps, £600 a year (except in cases of large population), the whole sum should be given to the bishoprics’ fund, the increase

Let me now give you, in conclusion, two or three brief opinions of eminent Dissenters, who did not advocate the spoliation of the Church :—

Dr. John Owen, a celebrated Nonconformist, says: “To take away the public maintenance, provided in the good providence of God for the public dispensers of the Gospel, upon pretences of present inconvenience or promise of future provision, is a contempt of the care of faithfulness of God towards His Church, and, in *plain terms, downright robbery.*”—(Vol. iii., page 516.)

Dr. Pye-Smith, also a learned Nonconformist of this town, says, “I know, however, that there are some—and those persons of unquestionable moral excellence, who would abhor any violation of what is strictly just—who recommend the resumption (or rather it would be the *assumption*, for the State could not resume what it never gave,) of the Church property

of small livings, or the endowment of a curacy. Once yearly there should be a collection in the church for the object in view. This would keep the subject before the people, and would always raise a sum of money, even though small, in furtherance of the Endowment Fund. The interest, however tiny, to be paid annually to the rector or vicar, if resident; if not resident, to accumulate, or to the curate in charge. By this simple and inexpensive method an Endowment Fund would be secured in every parish. Probably, in the great majority of parishes, little would be done for some years. Still, something would be done; the people would come to see the need of doing more, and would realise an endowment as something quite independent of taxes. But more than this, there would soon arise the habit of rich people giving, now and then, a lump sum down for the augmentation of a poor living, the provision of a new living, the establishment of a bishopric, or the endowment of a curacy. There is great need for all these things. The wages of most men, and the incomes and salaries of many people, are double what they were fifty years ago. The clergyman's income is certainly nowise increased. In many instances it is far less than it was fifty years ago, really as well as relatively. The laity would help immensely, especially if an easy way for their so doing were only put before them, and the idea were once fairly brought home to them of augmenting the starving livings of their parish priests, and of providing for not a few more bishops and curates. Why could not every church in England and Wales devote always the Sunday after St. John the Baptist's Day (midsummer) to this important object? The moral and presently the pecuniary results would be most blessed.

As regards bishops, there should be a suffragan or an assistant bishop in every large town containing more than 200,000 souls. An anonymous writer, in a very sensible tract, entitled “More Bishops; How shall we Pay Them?” proposes the following re-distribution of Episcopal revenues :—

2 Archbishops, Canterbury and York, say	..	..	£14,000
2 Bishops, London and Durham	..	..	11,000
22 Bishops, Peers, at £3000 each	..	..	66,000
30 Bishops, Assistant, at £2000 each	..	..	60,000
56	Total	..	£151,000

Making a total of 56 bishops, which would still be less by 14 than that which it was proposed to create at the time of Henry VIII., when our population was only four millions; or it has been proposed that the majority of the canons might be dispensed with, and the deans or the archdeacons might be made assistant bishops.

by the Government, as a part of the desired reform. This, to my apprehension, would be *downright robbery*. May our country never be dishonoured by it.”*

The learned Dr. says in addition, “In both my pamphlets have protested against any invasion of Church property; and though I think the present operation of the law of tithes to have departed very much from its original intention, I would not have that species of property meddled with, except upon the principle of a commutation, according to the real value. Reformation, and not destruction, is what I pray for: and strongly as I avow

* The *Electic Review*, a dissenting periodical, says:—“That British Christians—nay, ministers of the Gospel—nay, individuals enjoying the benefit of endowments—should be so far misled by party zeal as to join in the unprincipled clamour against Church property, raised by the advocates of uncompensated spoliation, forgetful alike of consistency, of the decencies of their sacred office, and of the plain dictates of common honesty. This, we must avow it, has filled us with amazement and shame. The cause of dissent is under small obligations to those who have brought down upon it this deep disgrace.”

The late Mr. Toulmin Smith, a celebrated Dissenting barrister, said, before a Select Committee of the House of Lords, “I find, by many of the old records, that it is clear that the whole of the endowments of the Church were voluntary endowments. I can show that the endowments on which the Church subsists were endowments originally given by private individuals for the specific maintenance of a Church for the people, and that they were totally irrespective of this or that particular form of faith.” In answer to the question, “Do you consider the present Church and the Church before the Reformation as identical?” He replied, “Undoubtedly.” On another occasion he said—“So far is the State from at present supporting the Church, that every parish church in England was founded, *not by the State*, but by private donations of individuals in ages past; while the parson’s income is entirely derived partly from similar sources and partly from a rent-charge which has been attached (like any other rent-charge) to the ownership of certain classes of property for centuries. The State contributes to neither the one nor the other. All the State does, is impartially to afford the protection of the law alike to the ancient property of the Church, acquired by donations and subscriptions, and to the more recent property acquired by similar donations and endowments on the part of various Dissenting chapels throughout the kingdom. The latter are just as much State protected as the former.”

Mr. T. P. Bunting, an eminent Wesleyan Methodist, said—“If the Legislature should, at the instance of what I cannot help calling a minority of Nonconformists, interfere in reference to property belonging to the Church of England, I do not know but the day may come when, at the instance of some section of the Church, which I should think bigoted, the Legislature may interfere with the Methodists’ endowments.” Speaking of those who would appropriate Church property to secular uses, with a view to its disestablishment, he says—“I do not think they see that the practical, if not the logical, sequence may be the alienation of their own endowments.” It was also well said in the Wesleyan Conference, “Let the voluntary principle be carried as far as it possibly can in the advancement of Christian instruction yet, after all, the country cannot do without the Establishment, either in resisting Popery, Socinianism, and infidelity, or in the maintenance of Christian godliness and public virtue.”

J. A. Roebuck, Esq., Q.C., was asked, at the borough election in 1865, whether the title of the Church to her property was equally valid with that of Earl Fitzwilliam and the Duke of Norfolk to their possessions; to which he replied, “Certainly, it is.”—*Sheffield Independent*, July 8, 1865.

my convictions upon the questions before us, my earnest desire is that the National Church may be improved, not injured; ameliorated, not overthrown. Let me then repeat to you my full admission, that the glebe lands and other possessions, with the right to tithe, which form the endowment of the Church of England, are the *sacred property of the Establishment*."

The Rev. Henry Green, M.A., Unitarian Minister, of Knutsford, says, "I have for years become more and more convinced that as my own liberties were secured, and equalities with the rest of my congregation established, there was less and less ground for action against the Church of England. It had come to its *revenues rightly*, and though the supreme legislative power in the State may, as it has done, *control and direct* these revenues, they belong of *justice* to the National Church. *Politically*, it will be a *blunder* to take them away, and morally a *great injury to the English people*. There is a greatness and a breadth in God's love which makes me pause and meditate ere I lift a hand or voice for the overthrow of the Church that has exercised pastoral care in the parishes of England for above a thousand years."*

* "Let us then resolve (he continues) according to our power to uphold the Church, which is, I believe, the truest bulwark of national liberty, whether civil or religious. Never let us join with those who, under the guise of liberation, would uproot the laws that have settled the ownership of property, and destroy revenues which now conduce to the welfare of every parish within the entire realm of Great Britain. To adopt a different course would be *politically* a blunder (and politicians say a blunder is worse than a crime), it would be *morally* a robbery and a wrong, for we should take away against the owner's will, what is not ours; and *socially* a great injury to all throughout the land who live by their labour or their skill; for there is no Church, except the National Church, neither Roman Catholic, nor Wesleyan, nor Congregationalist, nor Baptist, nor Unitarian, which opens wide its gates without money and without price, for all to enter in and worship God. Money must be paid by Nonconformist worshippers, either in the way of pew rents, subscriptions, or offerings.

"Very much remains which might be said, but time forbids. I might speak of the comparative usefulness of the clergy of the Church of England, and tell how their schools and charities and parish libraries are covering the whole land. I might add much respecting the rightful claims of the Church to the revenues which it possesses, and much respecting the real advantage to a people of the various grades and dignities of the Church, from the ordinary curate to the Bishop who sits as a baron in Parliament, and sitting there, not by right of birth, but through selection from his fellow-clergymen, often unites in honour the lowly-born with princes of proudest ancestry; but I forbear, and end my lecture with this earnest advice:—Brethren, whether Dissenters or Churchmen, in all your relations one with another, be not as the Jew and the Samaritan, but follow after peace, and the things whereby one may edify another. Thus shall we show ourselves not unworthy of the great commonwealth to which we belong, or of the Universal Church of the living God, which, through Christ Jesus, is open to every human being." I commend these words of wisdom, truth, and soberness to the serious consideration of Mr. Miall and the Liberationists.

Many other testimonials might have been given, and much additional information, to show that the State neither *gave* the endowments from which the incomes of the clergy are derived, nor now pays out of the national funds anything towards their maintenance.*

In conclusion: what may be before us, God knows; but if the Church of England as an Establishment be about, as some forebode, to enter on a fierce struggle for her very being, she will at least enter on it at a moment when her labours are greater, more varied, and more successful than they ever have been, and with a body of clergy serving in her parishes, such as for hearty zeal, for firm faith, for varied erudition, and for self-denying toil, probably no Church before her could at any one time have marshalled for her duties in the day of service, or for her safeguard in the hour of peril.

* The *Right Hon. W. E. Gladstone* said "He thought Church property was as sacred as private property. But between private property and Church property he thought he saw a difference. He should say that the former was sacred to persons, and the latter to purposes."

The late *Sir Robert Inglis* said in Parliament that "The Church of England had not been endowed by the State. The State, therefore, had no right to interfere with the property which the State had not given to the Church."

The late Baron, *Sir James Wilde* said, "For myself, I am now, and always have been, a devoted son of the Established Church, and should regard any diversion of her funds as *spoliation*. As a matter of law these funds are, in my opinion, as sacred as private property."

The late *Lord Campbell* said, "He approved of the connection between Church and State. He was of opinion that it was dangerous to trust entirely to the voluntary principle for the support of religion, and that it was a fallacy to apply to this question the principle of the supply being equal to the demand. He thought that a religious establishment was necessary to afford religious instruction to the poor, and was especially required in some of the more remote parts of the country. The Establishment and the voluntary principle worked best together. The Establishment corrected fanaticism, while the voluntary principle tended to prevent sloth and apathy. *The Established Church of England accorded with the sentiments of the majority of the people; the revenues were not excessive, although the distribution of them might be improved.*" The Church of England has done far more *for the State*, than the State has ever done *for the Church*. And this fact should ever be remembered. Does not every one, more or less, benefit by the good order, education, general progress, and religious instruction, which the efforts of the Church of England confer upon the people at large? Much more might have been said on this important subject, but I must now conclude, hoping that what has been said will not have been in vain. It is very desirable that other papers should be read before our Church Councils, and also published for the information of the general public, on such topics as the Disestablishment of the Church,—Church Work in Large Towns,—The Church and her Curates,—Church Defence,—Church Reform,—Church Patronage,—Church Day Schools,—Church Sunday Schools, &c., &c.

APPENDIX, No. 1.

STATISTICS OF THE CHURCH OF ENGLAND.*

(*Reprinted from the Journal of the Statistical Society, for Sept.*
1868, pp. 331—335.)

We obtain the following useful analysis from a recent number of the *Times*, 1867 :—

“Before passing in review the present condition of the Church of England, it is but justice to glance at its recent state. Within the last fifty years, the 11,000 parochial preferments in England and Wales were served by some 10,000 Clergymen—of whom less than 5000 were Incumbents, and more than 5000 were Curates—usually resident on one and in full charge of another living. One industrious fraternity of three brothers had the full charge of 15 livings. On the elevation of

* The above are the only detailed statistics of the Church which are known to exist; and they are most important from the very clear and exhaustive method in which they deal with the subject. They formed the basis of a valuable article in the *Quarterly Review* for 1867, on “The Church and her Curates,” and another in 1833, on “Church Progress.” We cannot imagine anything likely to be of more real service to the Established Church than the re-publication in a cheap form of the first of these articles. There is not a single statement in it which has ever been really impugned, whilst its singular felicity of expression renders it peculiarly suitable for taking hold of the popular mind. They also formed the basis of an article in *Mission Life*, for January, 1872, and which, to a considerable number of persons well qualified to form an opinion, seemed to contain irresistible evidence of the spiritual destitution in which our great towns are sunk, and of the utter inadequacy of any means at present at our disposal to deal with it. So strongly, indeed, does it convey this opinion, that the *Literary Churchman* thinks that the figures must convince “the most incredulous” of the extent to which the Church of England is undermanned in our large towns. These statistics, though very valuable for the complete view of the whole subject which they give, yet need some revision in many of their leading items. It is greatly to be wished that such statistics, brought up to date, were prepared every year, either by the Ecclesiastical Commissioners or the proprietors of the *Clergy Lists*. In the absence of any such returns, we give the following figures, carefully prepared from the *Clergy List* of 1871 :—

Benefices in England and Wales	13,466	
Assistant curates	5,587	
Total annual value of Benefices :—		
Private patronage	£2,040,648	
Public	1,515,776	
		Total £3,556,424
Average annual value of whole number of benefices	£264	2 0
“ 7,219 benefices in private patronage	282	13 6
“ 6,247 “ public patronage	242	12 9

Bishop Blomfield to the See of London from that of Chester (held on account of its poverty in plurality with the rectory of Bishopgate, London), the enormity of the system of plurality became very clear to his mind, and the Bishop carried through parliament a series of measures calculated to provide a resident minister with such assistance as should secure effective parochial superintendence in each parish. This measure, to which all church reform has been and will be subsidiary and supplementary, is the Act of 1837, prohibiting any Parochial preferment, with few and insignificant exceptions, from being held after the first vacation with any other cure of souls. Bishop Blomfield rightly regarded this measure as essential to the continued existence of the Church of England. If one man were now Dean of Carlisle, Rector of St. George's, Hanover-square, Vicar of Hillingdon, and of another rural parish, and Chaplain-general of the Forces, the existence of the Church of England would not be worth a year's purchase. The effect of that measure is now, after thirty years, coming into full operation; and an analysis of the main divisions of the Church livings, as regards patronage and population, may assist in determining the relative condition of the several classes of livings with respect to the effective parochial superintendence of the populations within them.

“The *Bishops and Chapters* take precedence of the parochial Clergy. The aggregate revenue of the Bishops is £152,200 a year, so divided, that instead of the See of Durham possessing £30,000 a year and the See of Rochester £700 a year, as in 1835, each Bishopric as an income fixed by parliament on a graduated scale, of which the lowest grade is £4,200.

“The aggregate revenues of the *Chapters* are probably £250,000 a year, but there are no means of accurately ascertaining their present position. The incomes of the *Deans* certainly range from £2000 to £1000 a year, and those of the *Canons* from £1000 to £500 a year. The cost of the *Cathedral Establishments* probably ranges from £12,000 a year at Durham to £400 a year at Llandaff. About one-fourth of the Chapters continue to renew beneficial leases; the rest have put an end to that waste of Church property. The *Parochial Benefices* are 12,888 in number, with 4,981 curates, so that the number of parochial Clergy is 17,869 (now over 19,000). The alphabetical list contains 23,000 names, but of these many have independent incomes, and many are engaged in educational pursuits, and some do not exist except in that list. Probably 20,000 would closely approximate to the whole number of Clergy of the Church of England. The patronage of 6,403 out of these 12,888 livings (now 7,219 out of 13,466) is *private* or *saleable patronage*; it belongs to 4,080 persons, of whom 1,046 are clergymen, for the most part incumbents resident on the preferments in their own gift. The patronage of 6,485 out of these 12,888 livings (now 6,247 out of 13,466) is in *public* or *unsaleable patronage*,

and may be divided conveniently into six classes. There are 967 livings in the gift of the *Crown*, 2,088 in the gift of the Bishops, 911 belong to the Chapters, 851 to the Colleges, 988 are in the gift of parochial rectors and vicars, and 670 livings belong to hospitals, schools, public bodies, Simeon's and other trustees, without power of sale. The 12,888 benefices are within some 16,000 census districts. The population decennially *decreases* in 8,400 districts, and in 7,600 districts decennially *increases*; the former being agricultural, and the latter town, mining, manufacturing, or shipping districts. The relative position of the parochial clergy with the people will therefore be best ascertained by arranging the 12,888 preferments in the order of their respective populations, taking the limits of 8000, 4000, 2000, and below 2,000 persons as the boundaries of four divisions—

“(1) The livings with populations above 8,000 are 465 in number, with 689 curates under these 465 incumbents; so that there are 1,154 clergy in charge of the five millions of people in these parishes. This affords one clergyman to about 4,300 persons or 700 houses, supposing the clergy to have charge of all the parishioners.

“(2) The livings with populations between 8,000 and 4,000 are 882 in number, with 932 curates; so that there are 1,814 clergy in charge of the five millions of people in these parishes. This affords one clergyman to about 2,750 persons, or 500 houses, on the same supposition.

“(3) The livings with populations between 4,000 and 2,000 are 1,143 in number, with 715 curates; so that there are 1,858 clergy in charge of the three and a half millions of people in these parishes. This affords one clergyman to about 2,000 persons, or 350 houses, on the same supposition.

“(4) The livings with populations below 2,000 are 10,398 in number, with 2,645 curates, and the population in their charge comprises seven and a half million persons. This affords one clergyman to about 600 persons. But in this class the element of area requires to be taken into account. A mountain parish with a sparse population and bleak country, and no society, may be harder work than the charge of a densely-populated district of 700 contiguous houses, with ready access to libraries, and all the advantages of civilisation. No incumbent in either of the *first two classes* can (after next year, 1868) have less than £300 a year, except by neglect of his private patron, for the Ecclesiastical Commissioners have increased to £300 a year all livings with populations above 4,500, and have pledged themselves next year (1868) to extend this limit to all populations above 4,000 (according to the census of 1861), and have offered to meet with grants of an equal amount, augmentations from private sources, providing one-half of the amount necessary to raise to £300 a year the incomes of any such livings in private patronage. This

minimum of £300 a year is probably the lowest income which, viewed in connection with better preferments, would secure a continuous supply of candidates for orders. The incomes of the 2,236 curates in the first three classes probably average £120 a year; those of the 2,645 curates under the 10,398 incumbents in the fourth division, are now probably closely approximating to £100 a year. The patronage, which, as regards the whole 12,888 livings, is divided into nearly equal portions, 6,403 private and 6,485 public patronage (now 7,219 and 6,247), is divided very differently in the livings of the *first three* divisions. The whole number of livings in the first three classes, with the population of $13\frac{1}{2}$ millions, is 2,490; and of these only 657 are in *private* (saleable) patronage. The remaining 1,833 are divided into 199 belonging to the Crown, 560 in the gift of the Bishops, 180 in that of the Chapters, 69 in that of the Colleges, 480 in that of parochial rectors and vicars, and 345 in that of hospitals, schools, and trustees without power of sale. It follows that 5,746 of the 10,398 livings in the *fourth or agricultural class* are in *private* patronage; and that 1,528 livings in the gift of the Bishops, 768 of the Crown, 782 of the colleges, 731 of the Chapters, 518 of the parochial rectors and vicars, and 325 in the gift of hospitals, schools, and other bodies, without power of sale, make up the 4,652 livings in public patronage in this class.

“As before stated, the livings in the first two classes have a *minimum* income of £300 a year. The third class, which is in every other respect like the first two classes, has not been reached in that form by the Ecclesiastical Commissioners, and a large proportion of the incumbents have incomes below that *minimum*. Some of these cases are those of incumbents of Peel districts, created in 1843, with incomes of £150, who have in the meanwhile caused a church and schools to be erected, and are in expectation of the *minimum* of £300 a year being gradually extended from the limit of 4,000 population to that of 2,000. The *fourth class* is too far from any likelihood of unconditional aid from the Ecclesiastical Commissioners for its claims to be taken into consideration at the present time. But the *fourth class* will not, therefore, be altogether left in its present state. The Crown has already taken steps for raising the incomes of the poorer livings in its gift; the Colleges have long been gradually improving the incomes of the college livings; the recognition of local claims prescribed by Parliament, will take effect on a very large proportion of the episcopal and capitular livings. For, those bodies being endowed largely with rectories, a very large number of livings in their gift have local claims. The livings in the gift of the rectors and vicars, and of hospitals and trustees, are alone unprovided for as regards the public patronage. But these 5,746 livings in *private patronage* present a greater difficulty. They are private property, and although property has its duties as well as its rights, no legisla-

tive interference may be admissible. All that can be done, probably, is to keep the subject prominently before the public mind. Something would be done if leaders of public opinion in Church matters would gracefully set the example of improving the poor livings in their own respective gifts. Much has been done by the late Duke of Northumberland, the late Earl Fitzwilliam, and by many living landowners whom it would be invidious to mention, and much is being done in every part of the kingdom; but with every exertion, it will be long before the poverty of the clergy, in consequence of the impropriation of rectorial tithe, will cease.

It would be tedious to analyse these 5,746 livings in *private patronage*, but as the county of York is said by its topographers to be an epitome of England for its variety of soil and produce, so the patronage in the Diocese of York may be taken as representing the private patronage of the whole kingdom. There are 575 livings in the Diocese, of which 276 are in *private patronage*. There are 84 of these with incomes of £300 a year, and the remaining 192 extend through all four classes of livings. There is one with 8000 and one with 4000 inhabitants, and each has an income of £150 a year. There are eleven livings in the third class, with 2000 population, with incomes of which two exceed £200 a year, five exceed £100 a year, and four have incomes of less than £100 a year; one of these, with 2,900 inhabitants, has an income of £50 a year. The remaining 179 livings, with incomes under £300 a year, all fall within the fourth class of less than 2000 inhabitants; of this number 24 have incomes of more than £250 a year, 22 are between that amount and £200 a year, 80 between that and £100 a year, and there are 59 livings with incomes of less than £100 a year; of these last, 20 have incomes of less than £60 a year, and the average population of these 20 livings is about 200 persons. It would be well that some *minimum* of income, however moderate, could be made indispensable for parochial incumbencies.

Thirty years have elapsed since the First Minister of the Crown, in no unkindly spirit advised the bishops to set their houses in order. Bishop Blomfield accepted the advice, and at the close of a generation much has been done in the right direction. As the Quaker dress is almost indistinguishable, because the public taste approximated to it by discarding swords, &c., so it may be that the Wesleyans may be rendered indistinguishable by the energy of the clergy in the discharge of duties which the Wesleyans only undertook in consequence of the careless neglect of the Church of England."

APPENDIX, No. 2.

BALANCE SHEET OF THE CHURCH OF ENGLAND.

The following admirably arranged Balance Sheet of the Church of England has just been issued by the Yorkshire Union of Church Institutes:—

AVERAGE ANNUAL RECEIPTS.

ENDOWMENTS.	£	s.	d.	£	s.	d.
Tithes and Rental of Lands ..	1,949,204	14	0			
Tithes, Rental of Lands, and Interest of Money Investments acquired since the Reformation.	2,251,051	0	0			
STATE AID.				4,200,255	14	0
Parliamentary Grant for the Education of the Poor ..				508,599	0	0
VOLUNTARY SYSTEM.						
Parochial Collections and Subscriptions	3,182,400	0	0			
Contributions to London Church Societies	400,000	0	0			
Contributions to Miscellaneous Church Institutions	600,000	0	0			
Contributions for Church Building and Restoration	500,000	0	0			
School Payments of Parents ..	762,898	0	0			
				5,445,298	0	0
Total Receipts				£10,154,152	14	0

AVERAGE ANNUAL EXPENDITURE.

MAINTENANCE OF THE CLERGY.	£	s.	d.	£	s.	d.
1.—DIOCESAN WORK.						
Net Salaries of 2 Archbishops, 26 Bishops, and 70 Archdeacons ..	138,556	0	0			
2.—CATHEDRAL WORK.						
Net Salaries of 30 Deans, 127 Canons, 120 Minor Canons, 600 Singers, &c.	201,605	0	0			
3.—PAROCHIAL WORK.						
Net Salaries of 13,041 Incumbents and 5,706 Curates	3,146,051	0	0			
				3,486,212	0	0
Taxes, &c., on the Endowments of the Clergy				714,043	0	0
EDUCATION OF THE POOR.						
Education of 2,044,406 Scholars in Church Schools, with training of Teachers, &c.				3,051,573	0	0
MISCELLANEOUS.						
Church Institutions, other than Schools	1,000,000	0	0			
Relief of Poor from Church Collections	400,000	0	0			
Foreign Missions	500,000	0	0			
Current Church Expenses ..	352,000	0	0			
Church Building and Restoration.	650,000	0	0			
				2,902,000	0	0
Balance				324	14	0
Total Expenditure				£10,154,152	14	0

APPENDIX, No. 3.

ORIGIN OF CHURCH ENDOWMENTS.

“ The pertinacity with which some Liberation-Society-Dissenters continue to declare what they must know to be nothing else than a wilful falsehood, viz., that the Church is endowed by the State, must disgust any man of integrity, but it does not astonish those who recollect that a lie, if constantly repeated, may come to be believed at last. As a very simple but conclusive way of dealing with this subject, I beg to propose the following questions to any one who ventures to say that the Church is endowed by the State, or that the State has any more right to interfere with Church endowments than with Dissenters' endowments.

I. If the State endowed the Church, why is it that no two endowments are similar in amount? All Government payments proceed upon a regular scale; why is it otherwise with Church payments?

II. If the State endowed the Church, how comes it to pass that the exercise of the patronage is in the hands of private individuals, most of whom are possessors of the parish of which they are patrons? The Government does not act so with any other patronage.

III. If the State endowed the Church, how is it that in many cases the endowment consists, sometimes of land within the parish, and sometimes of a right to a tenth of the produce of the parish? How had the State any power to arrange such varied ways of endowment? What is the date of such proceedings?

IV. If the State endowed the Church, what need was there to forbid owners of soil to re-impose a payment of tithe on their lands of their own free will, as heretofore?

V. If the State endowed the Church, how is it that old monuments and records declare that certain bequests and endowments were left by one and another to support a Minister in a Parish, or to secure extra services therein?

VI. If the State endowed the Church, how came to pass such an extraordinary proceeding as the State must have enacted, by which it must have bought property in every parish in England, in some cases buying the right to tithe the proceeds, and in others purchasing certain lands to give to the Church, and in no two cases securing the same amount to any two Churches?

VII. If the State pays the Clergy, can any one tell me why it does not pay them as it pays all other persons whom it does pay; viz., by an annual fixed income derived from taxes? How is it that the State has so utterly departed from its usual course as to invest money for permanent endowments for the Church? Will any one tell me how this is, or why it is? What would be thought of the State investing some thirty millions to provide an endowment for Her Majesty's Ministers of State and the Judges? Yet the State must have done this, if it did ever endow the Church. When, and where, and how, and why was it done? We are told that £6,200 a year are paid to the Speaker of the House of Commons out of the public revenue. So again, that £669,072 are paid to Judges and Officers of our Courts of Justice. Why is there no statement of the money paid by the Government to the Church? Is it not the true answer to the enquiry, to say,—“because it does not pay any?”

VIII. During the present century, many hundred churches have been built and endowed by the voluntary act of gentlemen who used the voluntary principle by giving what they chose, but who funded their gifts to produce a regular income, or else rendered property liable to a certain charge. Is this a novel way of endowing churches, or is it not a continuance of the old Church system of endowment, the State acting simply as a Trustee in the matter? Has the State any right to interfere with this property? Has it a right to apply it to other purposes? If so, by what authority? If not, why are these modern endowments exempt from State interference more than those of one, two, three, or twelve centuries ago?

IX. If a Mohammedan endowed a Mosque in London, would not the State preserve the endowment to that Mosque?

X. What right has the State to interfere with endowments of Churches, more than with any endowments which Dissenters possess? Do not both equally trust the State to preserve these intact to them?

XI. But, it is said, the Church took Roman Catholic endowments and appropriated them to herself. She never did anything of the kind. Half her present revenues have been given her since the Reformation; and as to the other half, the Church possessed most of them before many corruptions arose within her; and possessed all of them at the time of the Reformation, when, as the Church, and in her corporate capacity, she rose and threw off her corruptions. It was the Church of England which was endowed, not any particular corruption existing therein. And that Church, having in her corporate capacity reformed herself of errors, has as good a right to her endowments as I have to my coat after I have brushed the dust

off it. If the Church, in her corporate capacity, introduced several dissenting practices within her, and did this herself, and after due deliberation, she would not thereby forfeit endowments given to her as the Church by the introduction of novel practices or by discarding some old ones. How as to Lady Hewley's charity? How as to the doctrine of thirty years' undisputed possession, upon which Dissenters claim some of their endowments?

XII. Those who know the origin of endowments will scarcely perceive the necessity of these suggestions. It is well known that the owners of the soil in various parts of England, gave, of their own free will, a certain portion of their income, or of their property, for the endowment of a church on their property and parish. It is worthy of remark that the church is generally found to be pretty conveniently situate in regard to the old Manor Houses, a matter easy to account for when it is remembered that the Lord of the Manor built and endowed it. This was the origin of nearly all Church property, whether tithes or other endowments.

XIII. But cannot Parliament do anything? It can do much. It could enact what would be a Revolution. It could seize on all Church property and do as it likes with it. But with equal justice it could seize on the riches of our millowners and merchants, and confiscate them to its own purposes. The one act would be as just as the other. And if ever Parliament does the former, the latter will follow; for the history of all nations hitherto has shown that where a great principle is once tampered with, that principle avenges itself upon those who tampered with it, and if ever Church property should be thus treated it will bring about a thorough revolution which will affect other property than that which has been given to God. Men often set a stone rolling in order to accomplish a certain object; but the stone does not stop just where they wished or expected, and crushes themselves as well as those whom they wished to injure."

PRESBYTER ANGLICANUS.

A STATE CHURCH.

*“State Paid Clergy;” “A Church Supported by the State;”
“Parliamentary Churches,” &c.*

These expressions will be found abundantly in the writings and speeches of persons who are opposed to the Established Church of England, and are intended to convey a false impression, that in some way or other the State supports the Bishops and Clergy of the Established Church out of the taxes of the country.

There cannot be a greater mistake. Chaplains connected with the Army and Navy, and gael chaplains, are the only ministers of Religion paid by the State. The parish clergy are supported in a totally different manner. Their incomes are derived from sources which I will now enumerate. First of all—

TITHES: The Tenth of the Produce of the Land.—The payment of Tithes goes back to the remotest ages of Christianity. They are no longer paid in kind, as formerly, but either as a portion of rent by the tenant, or by the landlord himself, who pays like a compound householder, for all the tenants on his estate.

A very large proportion of the Tithes has been alienated from its original purpose, and is now in the hands of laymen, noblemen, and gentlemen, who are thus enriched by what was originally Church property; whilst by the “Tithe Commutation Act” the clergyman receives no benefit from any improved value of the land.

GLEBE LANDS constitute a proportion of Church property; these are farms or lands attached to a living, which the rector may farm himself, or let out to tenants, like any other landlord. They never belonged to the State, any more than the Tithes before mentioned, but were the gifts of private individuals.

Another source from whence endowments are derived is from payments by the Ecclesiastical Commissioners. By the authority entrusted them for the more equal distribution of Church property, these Commissioners have power to endow livings, where the population is large and there is no provision for the clergy; but the means are derived from other Church property, which has become more than adequate for the purpose of providing Episcopal and Cathedral revenues, and the demands of the parish to which the property belonged. It is, in point of fact, a reduction of the income of the rich churches for the support of the poor churches. This property never belonged to the State.

QUEEN ANNE’S BOUNTY FUND.—This fund provides money to be lent out at interest for the building and repairing of parsonage houses, and in certain cases will meet private gifts for endowment by the grant of a capital sum for the benefit of a living. It is supported by the first-fruits paid by the clergy, and the interest paid for money lent for building purposes.

PRIVATE ENDOWMENTS.—Money invested in the Funds or other property for the benefit of particular livings.

FEES, except in very large and populous parishes, form a very small part of a clergyman's income. £50 per annum in Fees would be considered a very large sum, and represents the income derived from that source in a parish containing 8,000 or 9,000 people.

All Churches are now built and sustained by voluntary contributions. Curates are paid by the parish clergy, who expend £400,000 per annum for this purpose, assisted in some cases by the laity.

The clergy contribute very largely to the support of schools, many as much as 10 per cent. of their income. They are the ministers of the parish, and bound by law to administer the ordinances of religion to all within their parish. The average income of a beneficed clergyman of the Established Church is under £250 per annum, from which also must often be deducted the curates' stipends.

When these facts are known and considered, the public will appreciate at their true value the statements of political agitators, who seek to inflame the minds of the ill-informed against the Established Church.

SOME FALSE STATEMENTS OF THE LIBERATION SOCIETY.

The Anti-State Church Association, which has now changed its name to that of Liberation Society, has recommenced its system of agitation.

Its emissaries tell us the Church of England has a *State-paid* clergy. This they know to be untrue. The Parochial clergy are no more paid by the State than are holders of railway stock. They hold their revenues on condition of performing certain duties. Their revenues, given by private benefactors, are regulated by the State, whose duty it is to see that the holders of property charged with responsibilities should carry them out.

Tithes were never given by the State. Private individuals charged their land with them, and the State recognised their legality. Innumerable deeds can be produced giving tithes to the Church. Mr. Miall has never been able to produce a law compelling landowners to give them. Glebes, he admits, are all private gifts.

Parliament at the Reformation did not take the tithes from one Church and make a new Church. The Church of England reformed herself, but remained the Church. Her reforms were sanctioned by the people in Parliament. A man remains the same man though he washes his face and puts on different clothes. *Parliament then did not make the Church of England.*

The Church has the same right to her endowments that the Dissenters have to theirs, and they have some very large ones. Witness Lady Hewley's charity.

The Liberationists say the Church is the Church of the few. They know this is false. The Church has the allegiance of 70 per cent. of the population, and the *Liberation Society* were so afraid of this being proved at the last census, that they used all their influence to prevent a religious census in England, though they had no objection to it in Ireland, where they knew the Church was in a minority. *Why were they afraid of the truth being known?*

The Liberationists say the Universities are not open to Dissenters. They know this is false. The honors, the scholarships, prizes, and education are open to them. To fellowships founded by Churchmen for Churchmen they surely have no reasonable claim. The Church does not claim the endowments or privileges of a Baptist College; why should the Baptists claim hers? *If they wish for fellowships, why do they not follow the example of Churchmen and found for themselves? The State never founded the fellowships at the Universities.*

The Liberationists boast of their zeal for education. What have they done for it beyond talking? The Church has educated 82 per cent of the population by her voluntary efforts. The party of the secularists has educated 2 per cent. Look at the returns from Leeds or any other great town. The clergy have maintained the schools by their own zeal and labours, *though, as the Dissenter, Mr. Winterbotham, M.P., says, there was no more call on them than on any other class to provide elementary education for the people.*

The Liberationists say the State has the right to do as it pleases with Church property. *It has no more right than any trustee has to misappropriate funds from a trust.* The State has the *might* to legalise confiscation, and to consecrate sacrilege; but *might* does not make right.

The truth is that this unholy crusade is fostered and carried on by jealousy and political antagonism. The Liberationists would rather have no religion taught than see the Church increase her usefulness.

They tell us they are the truest friends of the Church. We can only smile at the impudent audacity of this assertion. They have shown themselves the malignant and consistent enemies of the Church, of her system, of her doctrines, of her ministers. The effrontery of pretending to be her friends is too transparent to need a word of reply. They say endowments are unscriptural. If they think so, they need not take them themselves; but why try to force their own doctrines on others who know that endowments are scriptural, and why try to rob others who have no objection to endowments? If I choose to wear a coat, and I meet a man who has no coat, and who says it is too hot to wear one, has he any right to tear my coat from my back and throw it away to please his fancy?

Church property is a fragment which has been rescued from the grasp of private selfishness for the common good. It is the nation and the poor who would be the losers by its confiscation. Let honest men beware how they lend themselves to promote the designs of a faction of unscrupulous agitators who can only succeed by reckless exaggeration, by disingenuous sophistry, by falsifying history, and whose aim is not the good of the people, or the spread of true religion, but the gratification of a spirit of discontented envy and jealousy.

